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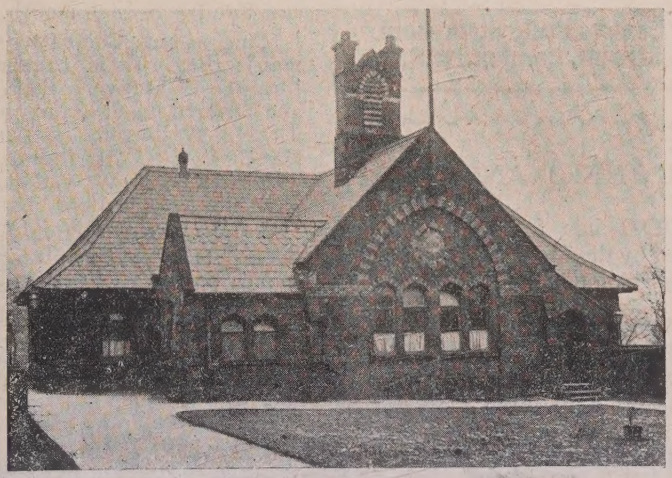

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THIS MAGAZINE

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The Unitarian Monthly.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

The Month's Outlook.

We are a very busy denomination. Although we know that we are not a large one, nor perhaps as influential as we should like to be, we are always arranging things, holding district meetings, special services, "efforts," and the Martha-like activities of bazaars and sales, busy with what a Bishop has called the "holy grocery" business.

With such energy we ought to be going ahead. Our churches ought to be making an unmistakable impact upon the towns and cities and villages in which they stand. Some of them are, but can we help feeling very acutely that some of them are not? Is it because with all our bustling, mentally or physically, in Sunday School Classes or in kitchens or on platforms, we are not all agreed as to what are the first things we are aiming to secure through our church-life?

In other words, is there enough unity in our outlook? Is it any use agreeing that God is one, and that Jesus is our leader because he is really human without qualifications, unless we are agreed upon the direction of the goal to which he is leading, and the steps we have to take here and now to get there?

We mean to suggest two things. Firstly that congregations need to-day more than to listen to sermons in order to realise their duty. They need an occasional conference on the methods of doing their duty, asking the question —"How can we apply at home and at business the principles we are taught?"

Secondly it ought not *only* to be appointed ministers who are to see that a congregation is morally energetic and healthy. It should be felt as the duty of church committee members to see that this is done through their minister. We do not mean that committee members should be normally called upon to interfere with the minister's work and duty of visiting and encouraging the flock, but that they should realise that their responsibility to the trust of their place of worship does not end with keeping it in repair and supplying its pulpit. They are *responsrble for their minister!* If they are worthy of their office and jealous of the highest prosperity of their church, they must see that the minister neither (1), neglects good traditions, (2), neglects reasonable experiments, nor (3), persists in unsuccessful experiments. From an experienced committee member no serious minister would resent courteous criticism, unless it were persistently destructive; and from a young and inexperienced member no minister would resent courteous suggestion. He would welcome both, just as he welcomes encouragement for his successes.

But at the present day we suspect that many committee members have little conception that it may be their duty to give a minister their helpful criticism, unless he is a young minister whose greenness demands counsel. Even then they are afraid to give it (because the young are notoriously self-confident and intolerant of advice.) We contend that they should give it to the old and young alike, regarding their office with all the seriousness of the "elder-ship" in a Scottish Presbyterian Church. (You remember how the Elders take in hand their young pastor in Barrie's play, "The Little Minister.") He *may* be right of course, and they *may* be wrong, but if they love their church, only good can come of their counsel. The higher the notion which committee members can hold as to their office, conceiving it to have the character of a responsible sacred calling, second only to that of the appointed minister, the higher will be the minister's own conception of his duty. And only where minister and committtee from the intimacy of their relationship can achieve a common purpose will the every-day Martha-efforts of the rank and file lead with no uncertain trend towards the goal of the City of God.

Thought for the Month.

Let us make a new beatitude—
Blessed be Drudgery!

W. C. Gannett.

DEATHS.

October 4th, Annie Shanks, Stockport; Patrick George Waller, Norwich, 8.

The Unity People.

WHO—AND WHAT—ARE THEY?

The Unity people are those who believe in *Unity*. That is their key-word. They are the most misunderstood of all professedly Christian denominations, because the real facts about them are not generally known. Indeed those who know least about them often have the most to say against them, misled as they are by the false things they have been told. A woman who went to one of their Churches recently, said to the minister—"Why, I was told that they do not believe in God. But I find that they do, and very much so." She heard from them a grander and more worthy belief in God than she had heard before.

Now these Unity people preach *the Gospel of Unity*, and are known as Unitarians. They are Unitarian Christians. They believe in the uniting power of righteousness: that doing justly, loving mercy and walking in the ways of God, which the prophet Micah declares to be just what God requires—is the way to draw mankind into the bonds of sympathy, trust and goodwill, and to unite them as one great Brotherhood. They take their stand on the simple Christianity of Jesus, whom they look to as their Leader: Love thy neighbour as thyself! Do to others as ye would that they should do to you! Do not resist evil with evil! Do good to those who hate you! Love your enemies—that ye may be like your Heavenly Father who is good to all, sending His sunshine on the evil and the good, the just and the unjust. That is how to turn enemies into friends and to win all men into *unity* with each other.

So these Unity people, known as Unitarians, are believers in the doctrine of Unity—*the Unity of God* as One Person, One Being, the Heavenly Father, as the One Creator of all things, and the one only true Object of Divine Worship, holding to what Jesus said: "When ye pray, say, Our Father!" "The Lord our God is One Lord"; and he is reported as saying that "the true worshippers shall worship the Father." And as God is the Father of all mankind, all being members of His great family, the Unity people proclaim *the Unity of Man*—of the whole of the human race, created for Unity, for Brotherhood, as members one of another, dependent upon each other. The equal welfare of all can only be realised by all caring for each, living and working for each other's good—in other words—by the unity and harmony of the whole as the ideal to be attained.

When that is realised it will be *the Unity of Man with God* by the doing of His will. Jesus said: "Not everyone that saith, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Not profession but doing; not bondage to a fixed and unchangeable creed, but the practice of the righteousness of God. Just so far as man is working in agreement with the Divine Will is there unity of mankind with God. And that is *the Unity of Religion*, for religion is life in agreement with God—righteousness towards God and mankind, including piety and worship. Religion is one and the same in all ages and in all lands—doing what is right to God and man. All peoples everywhere agree in that. In all religious systems, Christian and non-Christian it is accepted that righteousness is Religion. Theologies are many and various; they divide people into differing camps; they are men's differing opinions as to what are the essentials of Religion. But Religion is One—it unites people. By free inquiry and earnest seeking after the truth theological belief can be made one with religion.

How to live and work in agreement with the will of God has to be learned through the experience and the discipline of life. It is the learning of the perfect way—individually and collectively—the building up of perfect character and of a perfect society. The brief span of earthly existence is not sufficient. An immortal—unending life is needed for it; more experience than this world can afford is required—which implies *the Unity of Life Here and Hereafter* in one continuous existence in the great school of eternity. What such necessity requires is provided for in the fact that the human soul is created out of the Divine Nature and is therefore as immortal as God himself. What cannot be learned here will be gained in the great Beyond, with continuous revelation towards ever expanding perfection. And not for an elect few only, but for all. One and the same ultimate destiny for every human soul, with no exception. This is *the Unity of Salvation* in which all will be equally protected from every evil and every danger that can imperil the welfare of the soul.

By free seeking after Truth—the knowledge of God's ways—is the science of the perfect life acquired. Truth is that which agrees with the will of God. Jesus is reported to have said—"Ye shall know the Truth, and the Truth shall make you free"; "Seek and ye shall find!" "Why even of yourselves judge ye not what is right?" So these Unity people are free seekers after Truth. Every kind of absolute truth is God's truth. Such real truth under various names—truths of science and religion being in agreement with God are in agreement with each other as part of one universal order, and thus all real Truth is One in *the Unity of Truth*. These

unities believed by the Unity people so far mentioned are:—

(1) The Unity of God; (2) The Unity of Mankind; (3) The Unity of Man with God; (4) The Unity of Religion; (5) The Unity of Life Here and Hereafter; (6) The Unity of Salvation; and (7) The Unity of Truth. Being free seekers after Truth, Unitarians inevitably gravitate to agreement. In Jesus they find their greatest Teacher, Leader, Example and Guide. Unity is the great need of mankind everywhere. By that is the kingdom of Heaven made with all its joy and peace. —*H. Bodell Smith.*

Our Active Sunday Schools—No. 3.

BROOKFIELD SUNDAY SCHOOL, GORTON

The Brookfield Sunday School has its roots in the small classes that met in the old Dissenting Chapel at Gorton, built in 1703, by the side of Gore Brook that ran through what was then known as Gorton Vale, not far from Manchester. In a room attached to this Old Chapel the Minister was wont to gather together a few young people to teach them the rudiments of reading, writing and arithmetic. The room was soon too small to accommodate the many who were keen to learn the art of reading, and to receive from worthy men the elements of the religious life. So in the year 1863 a set of buildings was erected to be known as The Gorton Schools on "the nicest and greenest field in all Gorton." These Schools gave accommodation for about 400 scholars. At the Opening of the Schools many of our well known "Worthies" gathered for the occasion, including the Rev. William Gaskell, M.A., of Cross Street Chapel, who preached the sermon of dedication; the Rev. Dr. Beard, of Manchester, who expressed the hope that not only would the schools be used for the "teaching of the A.B.C. as well as reading, writing and arithmetic, but would exercise an influence in training the character, in infusing nobler principles, and in purifying the heart." There was also the Rev. Charles Beard, B.A., of Gee Cross, along with the Minister of Gorton Chapel, the Rev. G. H. Wells, M.A.

On the erection of the "new schools" of 1863, the numbers on the school registers continued to grow, until, in the year 1900, it was found necessary once more to build larger premises. The result was the erection of the present commodious and beautiful building which is capable of accommodating about 700 to 800 people in the large Hall. There are, in addition to this, about eight Classrooms, and for the Primary and Beginners Departments a temporary wooden structure had to be erected. The number of scholars at present on the registers, which are diligently corrected at the end of each school year, is over 500, and of teachers and officers about 40.

The object of the School is very similar to that which obtained in 1863, viz., "that the teachers prepare the children to receive, and, as far as possible, to impress upon their minds religious instruction in those principles that are common to all Christians." The modern methods are distinctly different from those of 1863, and probably better calculated to meet the need of the twentieth century child who enjoys a sound elementary education during the week.

The School is divided into four departments: the Beginners; the Primary; the Junior; and Intermediate and Senior. By this method the child's moral and religious life is progressively developed. When a baby is received into the Church through the sacrament of Baptism his name is placed on the Cradle Roll, and on each succeeding birthday he is remembered by the children at school, and his teacher to be sends a card of remembrance to his parents.

When he is of age to attend school an invitation is given his parents to "send him along" to join the Beginners. Here he soon learns to enjoy a pleasant afternoon singing suitable songs, and in expressing any simple thought he may have gathered, in sand or crude coloured drawings. Soon he learns to love his school, and looks forward to meeting his teachers and pals Sunday by Sunday.

From the Beginners he is transferred to the Primary Department, where, in addition to the songs, he listens, along with about four other children who form his class, to stories which he illustrates according to his ability.

At the age of eight years he will move up into the Junior Department. Here the lessons are a little more advanced, and he begins to take an interest in heroes and heroines, and may even stand a moral lesson. At eleven years of age he is welcomed into the Intermediate Department where he begins to feel he belongs to the "big school." It is from the upper classes of this Department that the teachers for the Primary and early Junior departments are recruited, and under capable Leaders they make excellent assistants. Those of the elder scholars who reveal no aptitude for teaching are drafted into the Senior Class, or become office bearers. In this Senior Class addresses are given bearing on the tenets of our Faith, and on the preparation for the responsible business of life, and living.

Apart from the more definitely Sunday work there are numerous institutions whose business it is to cater for the social and re-creative side of the scholars' life. The Young People's Guild

gives facilities for the cultivation of handicrafts, such as woodwork, metal work, and raffia work. Then there are the Rangers, Guides and Brownies where a special feature is made of teaching the girls to be useful and to help others, and by so doing learn the principles of good citizenship. This is most effective work.

The same may be said of the Boys' Life Brigade, and Lifeboys. Here under capable Leadership the boys are taught the necessity for self discipline through the medium of Drill, Gymnastic exercises and organised games. Then for the summer months there are the Tennis Club and Cricket Club, and organised rambles. For the winter, the young men have a Football Club and Social Club. The Social and Literary interests for adults find expression in Branches of the Women's and Men's League. While those with a talent for entertaining others have Amateur Dramatics, Pantomimes and Concerts. This latter side of the School's activities presents a good medium through which the necessary money for the carrying on of the work may be raised.

Altogether the School is a happy and thriving institution where good work is being done effectively, and where the members may seek, find and give inspiration for the cultivation of the Larger and Better Life. —A.M.H.

"God's Pardon and Man's."

Forgiveness is, by its very nature, a free gift; it cannot be earned. Repentance prepares the soul to receive forgiveness, and faith in the forgiver enables the offender to accept the waiting gift. In the case of a brother offender, the pardon may not be forthcoming to welcome the repentance; but God's forgiveness is ever ready for those who turn to Him and renounce their sin. Psalm 86. 5, "Ready to forgive."

Are we like our Father in this? It is grievous when we are sorry for a trespass, and pardon is not ready for us, and it is terribly hard to one who is ready to forgive, who watches in vain for signs of a relenting spirit. When really sorry, often we are too proud to acknowledge it in words, but we deprive ourselves of a wonderful peace, while we delay. Of course, it is of little use saying we are sorry if we give no evidence of effort to do better. Luke 17. 3-6. We should be sure to say there was no value in repentance, the offence being so often repeated. We should say that was poor repentance which allowed so many relapses "Seven times a day!" Who ever heard of such often repeated and accepted apologies? It is God-like forbearance and hope. The Apostle might well say, "Lord, increase our faith," a large and deep faith in good, being needed to forgive so much wrong. Then Jesus told them of the great power that could be wielded by even a little faith, using one of His marvellous metaphors, the moving of a mountain.

Kind hearts are here, yet would the tenderest one
Have limits to its mercy; God has none.
And man's forgiveness may be true and sweet
But yet he stoops to give it. More complete.
Is love which lays forgiveness at thy feet,
And *pleads* with thee to raise it; only Heaven
Means crowned not vanquished when it says
"Forgiven." (Adelaide Ann Proctor).

Is not this very true? In the two last verses of the book of Jonah there is a striking picture and statement of God's loving mercy. The whole story, perhaps an ancient parable, illustrates the greatness of God's mercy in which men can scarcely believe, the prophet afraid that the manifestation of God's merciful dealing would invalidate his message, and the Lord refusing to be less merciful.

The great exhortation of the Gospel is "Be ye reconciled to God," we need not agonise to get Him reconciled to us. He waits to be gracious, while He will not take away His gift of freewill and choice between good and evil. But He longs for us to turn to Him. Whatever may be our views concerning vicarious suffering and atonement, we know from observation and experience that good and loving hearts do suffer for the sinful, and the careless, and this innocent pain oftentimes brings forth the salvation of the sinning.

What is forgiveness? Surely it is the blotting out from memory, or the refusal to take into account any record which would hinder communion, or helpful and loving intercourse, bringing a cloud between.

We are not to shrink from rebuking a brother, when necessary, but we should do it rather in love than in resentment, and we may be glad to pass on a gracious forgiveness, having been forgiven ourselves, our great debt.

Our love should be great. Matt. 13, v. 23-35, Luke 7. v. 41-47.

—Marion Josephine Glossop.

Mr. R. Trevor Price, of Wallasey, has been presented with an electric table lamp by the School Committee and former Teachers in appreciation of his services for many years as School Secretary.

Mr. Geoffrey Evans, who has for six months conducted the Sunday School at Shrewsbury (High Street) and is now leaving for Manchester University where he will study for his degree preparatory to taking the ministerial course at the Unitarian College, has been presented with a Bible in recognition of his services. He is a nephew of the Principal of the Unitarian College, Dr. McLachlan.

Mr. A. Henson, of Ilkeston Church has taken the Mus. Bac degree at Durham.

Mr. and Mrs. C. J. Cutler, of Oldbury, who have celebrated their silver wedding were presented with a cabinet of cutlery by members of the church in recognition of many services to both church and school in a variety of offices.

The Book Corner.

My Dear Reader,—

There is a Chinese proverb to the effect that there is no need to wade through a river in order to know its depth. And this sentiment, I think, might be applied with benefit to many war novels: there is no need to read through the gruesome details outlined in many stories of the Great War in order to be convinced of the horrors and futility of war.

In a somewhat different category from war novels, however, is "GOOD-BYE TO ALL THAT"—by Robert Graves, which is an autobiography of this young writer and is published by Jonathan Cape at 10/6.

This narrative is the more effective because it is not primarily written with the intention of painting war in lurid colours. It is simply an attempt to record the experiences of the writer. Here we have war stripped of all its false glory, for the book is an attempt to give an historical statement in which the writer attempts neither to belittle nor to exaggerate the stark horror of the battlefield.

Mr. Graves reveals the naked realities of war and they are the more terrible because they are the result of an honest attempt to speak the truth and are vivid word pictures of the conditions which existed at the time. But this autobiography is not all tragic reading, for the war is more or less of an episode—immense and startling and tragic—no doubt, but only an episode in the life of the young poet. You will probably find the book unusual and forceful, even violent at times; perhaps therein lies the secret of its appeal. I found it well worth reading apart from the war reminiscences.

Another book about the war which has been recommended to me is a novel entitled "ALL OUR YESTERDAYS," by H. M. Tomlinson (Heinemann 8/6.) I have not read this book, but I will endeavour to pass on the information which was given to me about it. It gives a record of the life of a group of characters from the Boer War to the Declaration of the Great War and through to the Armistice, and it was recommended to me as: "A book surveying the developments of that world and watching for a hint of the beauty that is thought by some to shine from truth as it unfolds." And the novel ends with this quotation:—"Only that day dawns to which we are awake. There is more day to dawn. The sun is but a morning star."

Only that day dawns to which we are awake. There is more day to dawn. That seems to me to be a very fitting text for pacifists whose task it is to build up a sound and a lasting peace. True it is that there is more day to dawn; but if it is to be a day of glory, pacificism must not be regarded as a negative withdrawal from conflict, but rather as a very vigorous, practical method of bringing about the dawn of a new day. For this reason I should like you to read "FIGHTING FOR PEACE," by W. J. Chamberlain (No More War Movement, 2/6.) In the foreword you will find these lines: "The greatest condemnation of war is not the sacrifice of human life in its prime, nor yet the irreparable damage, both physical and moral, to a much larger number of those who take part in it, still less the material resources which might be used under wise guidance, to redeem our civilisation. Any of these taken singly should be reason enough for putting an end to such a monstrous outrage, but taken in combination these visible consequences are less finally unbearable than the hidden results arising from the way in which war overrides and sets at naught the primary demand of the free spirit of man to be allowed to work out its own salvation in accordance with the inner urge which we call conscience."

The book outlines the struggle which demanded tremendous moral courage of those who in Great Britain stood unflinchingly for peace during the years of the war, and indicates, by an historical method, the way in which these War Resisters have laid the foundation for the more popular peace movement of to-day. There is no false sentiment here. It is not the suffering which war of necessity involves; no moral being is afraid to suffer if it can be demonstrated that someone is going to benefit by it; but in face of the facts we know that all war is absolutely futile for the purpose which it ostensibly sets out to achieve. While it is often heralded as a Christian Crusade, even in these so-called enlightened days, it is diametrically opposed to Christianity whose basis is love and reason—for war is founded upon passion and prejudice. Let us be honest. Either we shall have to stop our hypocritical prating about love and brotherhood or else we shall have to get down to the facts and seek to build up a permanent peace on the foundation laid by the War Resisters.

Let me introduce to you a little book dedicated to the Cause of World Peace from the pen of a Modernist and a Pacifist, viz: "JESUS: WAR OR PEACE?" by Walter Walsh, published by the Free Religious Movement at 1/6. The writer says: "Neither the ultimate polemic against war nor the final plea for peace can be infallibly derived from holy books or consecrated personalities of ancient times, but from the inner light so be that it is not quenched, and from the moral nature of man so be that he liberates himself from conventions, churches and governmental authorities, placing himself in direct relation to, and immediate affinity with the Goodness, Truth and Love which constitute the Crea-

tive Purpose of the Universe."

"THE POLITICAL CONSEQUENCES OF THE WAR" by Ramsay Muir (The Home University Library, 2/6) is a very important little book, for it is a survey of the world in a state of transition, almost of chaos. Mr. Muir seeks to explain what is happening since and because of the war, and "while the whirlwind is still raging."

And lastly, I wish to recommend to you another of the AFFIRMATIONS Series, "THE WAY OF WORLD PEACE," H. G. Wells (Ernest Benn, 1/-.) Mr. Wells draws attention to the fact that to-day the lip service which is paid to peace is astounding . . . . "yet amidst the olive branches the bayonets still gleam . . . . thorns which we have to remove." In this booklet Mr. Wells puts forward a very different point of view from the usual one on this subject. He calls attention to the world change which has taken place since the war and of the growing interdependence of nations; thus there is need for a larger loyalty. This is his point:—There are two schools of pacifism, the INTERNATIONAL and the COSMOPOLITAN, the latter thinks not in terms of states and nations but in terms of cosmopolis, the city of mankind. It does not see world peace as an arrangement between states, but as a greater human solidarity over-riding states. Mr. Wells outlines a sane Utopianism —not the flimsy Utopianism about peace which is now current, but something far more difficult, nothing less than a world federated for the control of the common interests of mankind, a world state—Cosmopolis—that is the Wellsian way to World Peace. This is a most stimulating pamphlet, and I hope you will read it and pass it on to your friends. It is full of valuable ideas and certainly presents a way, difficult though it may be, by which we can say of War —"Goodbye to all that." Yours ever,

ROMOLA.

"When Ye Pray."

"What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works; show me thy faith apart from thy works, and I by my works will show thee my faith. Thou believest that God is one; thou doest well: the devils also believe and shudder. But wilt thou know, O vain man, that faith apart from works is barren?" *James ii. 14-20*

Unitarians seek a faith that works. When we pray we are seeking inspiration, and inspiration that makes us no better is a contradiction in terms. A thought that inspires is an impulse to act, whether it be to speak a word of comfort or cheer, to remember a friend whom we can go and help because he needs it, or to do our ordinary duties in a better way. Faith is confidence—in the spirit of God, and hence in ourselves, belief in our own power to do good. If there is no active doing of good, it is meaningless to say we have any real faith. When we pray, we must make certain what good things there are waiting for us to do. Then we must find the faith to do them.

"O spirit of Love and Power whose work we dimly discern amid the conflicts of this world, grant us such an active faith in the might of unselfish service and the glory of unstinted giving that our truest ambition may be for the relief of want, the healing of strife, and the increase of beauty, that all may be one in the battle for right, and that we through our works may show forth our faith." *Amen.*

The Unity Fellowship

Once more in this issue the Founder of the Unity Fellowship sets forth his ideal of a real union of comradely people in a living Unitarian Church. Can we use the Unity Fellowship to increase the solidarity of our churches, by bringing together the ideas and energies of an increasing number of keen members? From time to time we publish letters from "isolated" folk who have no local church to belong to. The Fellowship was not meant to be just a bond between isolated Unitarians, but to forge a chain to bind all the Unity People into one society for spreading the helping ideas of a free and reasonable religion. Ten months ago we invited correspondence on the possibilities of our Fellowship, but none resulted. If you are keen to expand this movement will you write to the acting secretary, Rev. A. W. Vallance, 22, Aldred Street, The Crescent, Salford, Lancs.

The will of God respecting us is that we shall live by each other's happiness and life; not by each other's misery and death. . . . Men help each other by their joy, not by their sorrow. They are not intended to slay themselves for each other, but to strengthen themselves for each other. —*John Ruskin.*

Creeds and How they Came.

Study Course (19) one chapter for each Sunday in the Quarter for Senior Class or for Adult Discussion Circle, Sunday or Weeknight.

Nov. 2nd—(5) **THE ATHANASIAN CREED.**

Of the Three Creeds, that called the Athanasian is the longest, the most perplexing and contradictory. Though it is entitled "The Athanasian Creed," Athanasius did not compile it. He was the defender of the idea of the Deity of Jesus at the Council of Nicaea, 325 A.D., and because of that it was believed to be his composition. But this creed did not appear until the end of the 5th century. It was of Latin origin and became much used in the Roman Church.

Here are some of its sentences:—

"Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith.

"Which Faith except everyone do keep whole and undefiled: without doubt he shall perish everlastingly:

And the Catholic Faith is this:

That we worship one God in Trinity and Trinity in Unity:

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty,

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God,

And yet they are not three Gods: but one God.

He therefore that will be saved: must thus think of the Trinity.

. . . . . .

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man.

. . . . . .

Perfect God, and perfect Man. . . . He ascended into Heaven . . . . he shall come to judge the quick and the dead. . . . At whose coming all men shall rise again with their bodies . . . . they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholic Faith: which except a man believe faithfully, he cannot be saved."

From these quotations it is seen what the creed is. According to that, salvation depends upon belief,—upon the opinion of other people who dictate and command that everybody else must accept what they themselves have so ordered. Otherwise they cannot be saved from the fires of an everlasting hell. How unjust and even ridiculous, that they should make it their opinion and assume to step into the place of the Almighty and decide the fate of millions who cannot accept their belief!

Can the Trinity be possible that consists of three distinct and separate persons, equally Almighty, and yet making only one Almighty, or equally co-eternal, if one be Father and another his son.—? The son to be a son must come into life later than the Father and not always be co-existent. And if God be infinite, how can there be three infinite, when there cannot be more than one who creates all and contains all? And if there be three distinct personal Gods how can they be only one God?

This Creed was not heard of till the 6th or 7th Century. No one knows who wrote it,—some "obscure author" it is said. Yet the Church snapped it up and used it, and afterwards the Protestants carried it with them. The Anglican Church orders it to be used thirteen times a year, but many of its people agree with the famous Archbishop Tillotson saying "I wish we were well rid of it."

Nov. 9th—(6) **THE THIRTY-NINE ARTICLES.**

Among credal documents the Thirty-nine Articles of the Church of England need to be noticed. They were the result of some development of statement. Henry VIII. broke with the Pope and assumed the headship of the Church in England. In 1536 Convocation drew up Ten Articles relating to creeds, sacraments, confession, etc. In 1553, during the reign of Edward VI. Cranmer, the bishops and clergy produced Forty-two Articles which were adopted and passed by the King in Council. But when his Catholic daughter Mary succeeded to the throne, the Forty-two Articles were suppressed. When Elizabeth became Queen a provisional set of Eleven Articles was put forth by the bishops. In 1563 Convocation took up the reconsideration of the Forty-two Articles of King Edward's reign, and after certain alterations condensing them into Thirty-nine, they were legalised and promulgated in their present form.

Article I. sets forth "the Holy Trinity." "There is but one living and true God"—"and in this unity of the Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost. In Article II. the Son is "the very eternal God"—"very God and very Man,"—"was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice." Article III., "it is believed that he went down into Hell." Article IV.—"Christ did truly rise again, and took again his body with flesh, bones and all." Article V.—"Holy Scripture containeth all things necessary to Salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed." Article VII. declares that "The Old Testament is not contrary to the New" and that in both "everlasting life is offered to mankind by Christ." Article VIII. says "The Three Creeds—ought thoroughly to be received and believed"—and "they may be proved by—Holy Scripture."

Article IX. says "Original Sin"—"is the fault and corruption of the Nature of every man"—"who is of his own nature inclined to evil" and "deserveth God's wrath and damnation." In Article XI "We are accounted righteous"—"only for the merit of—Jesus—and not for our own works or deservings." In Article XIII. "works done before—Christ—are not pleasant to God" —"forasmuch as they spring not of faith in Jesus Christ, —and have the nature of sin."

Article XVII. declares "Predestination to life is the everlasting purpose of God" to "those whom he hath chosen in Christ out of mankind." and Article XVIII. adopts Scripture stating that "only in the name of Jesus Christ" must men "be saved." Then follow other articles dealing with rites and ceremonies, councils, sacraments, and other matters of Church order, such as have less credal significance.

These articles are set forth to be believed. They make Jesus into God, who died, to reconcile God the Father to mankind—His human children. Jesus is made the atoning sacrifice. The resurrection of his fleshly body contradicts the spiritual resurrection declared by the Apostle Paul. The sufficiency of Scripture beyond which no man is required to believe, fully acted upon, would do away with the Three Creeds and with much in these articles which find no support in the Scriptures, and would liberate clergy and people from bondage to them. The assertion that the Old Testament is not contrary to the New does not agree with Jesus who declared that it is. Why a New Testament if it be not contrary in much to the Old? Fancy Jesus offering to mankind the opportunity of everlasting life (in VII.) in the Old Testament. It is not true as stated in Article VIII. that the Three Creeds may be proved from Holy Scripture. The doctrine of human nature (IX.) is not true, it does not deserve God's wrath and damnation, and it is equally

untrue to say that men are not saved by their own deservings. Jesus taught differently,—doing the will of God admits to the Kingdom of heaven, each on his own merit. It is not true that good done by those who have never heard of Jesus (XIII.) is not pleasant to God and is of the nature of sin.

What suited the mentality of Church prelates in the 16th Century is surely out of date now that we are in the 20th, in matters of religious belief. These articles are a jumble of contradictions and inconsistencies. To think that eternal salvation,—man's everlasting fate, depends upon them, and upon believing them, is a libel on the divine nature and on man's natural intelligence.

"For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

Nov. 16th—(7) **THE WESTMINSTER CONFESSION.**

The Westminster Confession of Faith is the creed of the Presbyterians of Scotland and of those Churches in England which are offshoots from Scottish Presbyterian Churches. And, of course, it is the standard creed of the Presbyterians of America. The Westminster Assembly of Divines which formulated this Confession was summoned by the Long Parliament July 1st, 1643, for the purpose of forming a Presbyterian Establishment in England and Wales in place of Episcopacy which was then being abolished. It sat until the Autumn of 1647. It was intended to consist of 121 Episcopal and Presbyterian Divines and 30 lay assessors, but most of the Episcopal clergy refused to attend, so that the Assembly was made up almost entirely of Presbyterians. The poet John Milton said these divines were not chosen "by any rule or custom ecclesiastical, nor eminent for their piety or knowledge above others left out, only as each Member of Parliament in his private judgment thought fit so elected one by one"; and he described them as "a scandal to their parson-like profession," eager "to seize"—"the best livings and collegiate masterships in the Universities," "setting sail to all winds that might blow gain into their own covetous bosoms."

The doctrines of the Westminster Confession are those set forth by John Calvin at Geneva 1536-7. They are best known in the form of "The Five points of Calvinism," which are viz.: (1) Total Depravity; (2) Unconditional Election; (3) Particular Atonement; (4) Effectual Grace; and (5) The Perseverance of the Saints. The doctrinal contents of these five points may be thus briefly described:

Total Depravity: "From this original corruption (of our first parents after the Fall whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions."

Unconditional Election: In consequence of the Fall, all souls deserve to perish, but God chooses some to be saved without regard to their merits. "By the decree of God, for the manifestation of His Glory, some men and angels are predestinated into everlasting life and others foreordained unto everlasting death." This predestination is "particularly and unchangeably designed" "and their number is so certain and definite that it cannot be increased or diminished," and this "without any foresight of faith or good works." "The rest of mankind God was pleased—to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of His glorious justice." And yet the Confession asserts the freedom of the human will.

Particular Atonement: "The sacrifice of Christ is not for all men, but only for those who are chosen, and who therefore have received as a gift the very *faith* by which the merits of Christ can be appropriated."

Effectual Grace: "The chosen are saved "not by anything they may do, but by the power of God working in them 'to will and to do of His own good pleasure'—being made willing by His grace."

The Perseverance of the Saints: "They whom God hath accepted—effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end and be eternally saved."

The Confession declares that "Elect infants dying in infancy are regenerated and saved. . . . Others not elected . . . . cannot be saved . . . . and to assert that they may is very pernicious and to be detested." Other points such as the Trinity, the deity of Christ, eternal punishment and reward, are held by Presbyterians in common with all Evangelical or orthodox Christians. And the Confession makes Scripture the final appeal by stating that "those things which are necessary to be known, believed and observed for salvation, are clearly propounded and opened in . . . . Scripture."

But Calvinism is not taught in the Scriptures. Such doctrines are a travesty of Divine justice. They make God appear to be far more cruel than any average human being. They contradict the teachings of Jesus. If we would do justice to the character of God we must reject such unreasonable ideas. They represent the mentality, the low estimate of righteousness, the inferior conception of morality attained by Calvin and his followers. Compare the words of the Roman Catholic Faber in his hymn—

"There's a wideness in God's mercy,
Like the wideness of the sea.
There's a kindness in his justice
Which is more than liberty."

Nov. 23rd—(8) **OTHER EVANGELICAL CREEDS.**

The Congregationalists in England, otherwise called Independents, have no creed binding upon all their churches. Each Church has the liberty of making its own. Originally they were strictly Calvinist; they became an organised body under the name of The Congregational Union of England and Wales in 1833 in which year also they adopted a Declaration of Faith including belief in the Trinity, Jesus being God the Son equal with the Father"; that "all mankind are born in sin"; "that the bodies of the dead will be raised again; and that (Christ) as the Supreme Judge will divide the righteous from the wicked, will receive the righteous into 'life everlasting' but send away the wicked into 'everlasting punishment.' "

The Baptists are also Congregational in Church government. There are two parties, the General Baptists and the Particular Baptists. Their doctrine is Calvinist, excepting that the General Baptists differ from the Particular sect in believing that the Atonement was for all while the Particular Baptists hold that it was for the elect only, and the General Baptists divided into the "Old Connection" which became generally Unitarian, and the "New Connection" usually called Free Will Baptists. Infant baptism is denied and adult baptism by immersion insisted upon by the Baptists.

The Methodists, followers of John Wesley, are not congregational in government but are subject to a General Conference. Their official standard of doctrine is an abridgement of the Articles of the Church of England reduced by Wesley from thirty-nine to twenty-five. These combined with Wesley's sermons and "Notes on the New Testament" and Watson's "Institutes of Theology" constitute their authoritative doctrine. Its character is *Arminian* or anti-Calvinistic; free grace—the offer of salvation to all—as against the doctrine of election. It holds to the corruption of all mankind in the fall of Adam, total depravity, the Trinity, Vicarious Atonement, and the authority of the Scriptures.

The "Friends" rely upon "the inner light," but the beliefs of Friends generally are those of moderate Evangelical orthodox Christians, except that the Hicksite Quakers of U.S.A., are Unitarian. Trusting to the "inner light" the Friends "have no fixed or authoritative creed."

The Swedenborgians, or "New Church" people, spiritualise the Trinity and make Jesus the only Person in the Godhead. They believe in the immortality of every human soul, and that the happiness of heaven consists in the active exercise of all one's best faculties for the good of others. Their beliefs are explained in full detail in the writings of Emmanuel Swedenborg the founder of their Church.

The Salvation Army, founded by a Methodist, William Booth, in 1875, is Methodist in doctrine as set forth in "The Articles of War," moderately evangelical with emphasis on "Free Grace."

All the various Christian sects bear witness to the life of the Spirit within man, to belief in its imperishable nature, its immortality, and to the upward urge and commanding importance of spiritual development. In different ways they testify to man's reaching forth to the Living God. The human soul aspires to that which is higher, to the Divine Perfection. Creeds are the different opinions concerning the eternal realities which approximate more or less towards the truth. Opinions change with knowledge and experience. As Byron says:

Even gods must yield—religions take their turn:
'Twas Jove's—'tis Mahomet's—and other creeds
Will rise with other years, till man shall learn
Vainly his incense soars, his victim bleeds.

but another poet may add to this—

One unquestioned text we read,
All doubt beyond, all fear above,
Nor crackling pile nor cursing creed
Can burn or blot it: God is Love.

O. W. Holmes.

Nov. 30th—(9) **CREEDS AND AUTHORITY.**

When we are told of a creed that unless we believe it we cannot be saved, and that without doubt we shall perish everlastingly, we may surely ask: By what authority is that assertion made? We may be told that it is the Authority of God's Word in the Bible. But how do we know that the Bible is God's Word? Every word in that venerable Book was written by man, and therefore it is man's word. It came out of man in the same way that books come now out of human thought and feeling.

Ah, but it is said that the Bible writers were inspired of God. How can we know that? There is only one way of knowing, and that is by judging for ourselves, by the searching examination of our own minds. It all comes to that.

If a Pope declares that the Bible is the word of God,—his word is a man's word, to be judged by the minds of other men. If a Church Council, whether at Nicaea or elsewhere asserts the same, that Council is only human, and is subject to human judgment, as to whether its authority is true,—trustworthy or not. We cannot know or believe anything except by the exercise of our own minds. Jesus is considered to be the greatest human authority in matters of duty, and he said: "Why even of yourselves judge ye not what is right?" That injunction presupposes that the standard measure of judgment is in ourselves. The authority of a creed, a Church Assembly, a Pope, a Book, or a Parliament must stand at the bar of human judgment to be tested by man's reason and moral sense. The question to be answered is—Is it true? and that can only be ascertained by reasonable examination and free inquiry. Many years ago Theodore Parker wrote—"Authority is taken for Truth, and not Truth for Authority."

There is no authority higher than Truth, for Truth is God's word wherever it be found,—in the Bible or elsewhere. It is in the laws of nature, in the unchangeable order of the Universe. Pilate's question, "What is Truth?" has its answer: It is that which agrees with the Creator's Will—the Will of God. Men of science searching for Truth are seeking God's word whether they think so or not. Newton found it in the law of gravitation and Galileo in the movement of the earth. By the authority of Truth all creeds must be tested. They are worthy of belief only so far as they accord with reason, the moral order—the sense of what is right. Man is greater than all the creeds for they have all been made by him.

The authority of creeds therefore is no greater than their truth. Only so far as they accord with justice can they permanently endure. They are condemned if they make the Creator appear to be more cruel than the creatures He has made. In their ignorance mankind have made God in the image of themselves and very much worse. But grander creeds will arise.

"Each new time its new thought
Must in new words tell;
And the old primary heart-tones,
In new music swell.
And in grander theologies
Shall new truth be shown,
But unchanged amid all changes,
God's heart and our own."—*Anon.*

OUR MINISTERS.

The Rev. T. Eric Davies, formerly of Halifax, Novia Scotia, has been invited to the ministry of the Waverley Road Church and Hurst Street Mission, Birmingham, and conducted the Harvest Services there last month.

The Rev. R. M. Entwistle was welcomed to the ministry of our St. Helen's (Lancs.) Church on October 1st, the Rev. W. Whitaker, M.A., was welcomed at Knutsford on September 24th, and the Rev. E. A. Smith, B.Sc., at Wandsworth on October 2nd.

The Rev. H. W. Kemshall began his ministry at Scarborough on October 12th. The church has just celebrated its 53rd anniversary.

The Rev. John Kielty, of Stockton, has been presented with a wireless set on the occasion of his marriage.

The Rev. Gordon Cooper, M.A., on retiring from his twenty-six years ministry at Mansford Street Mission, Bethnal Green, was presented with a cheque contributed from a host of London friends.

The Rev. S. Crook has been welcomed as minister at Cirencester.

Evidence that a friendly attitude to our ministers in their official capacity is becoming more and more frequent is apparent from the following instances. Rev. Lawrence Redfern, of Ullet Road Church, Liverpool, preached the Anniversary Sermons at the Church of Scotland, Brodick, Isle of Arran, on August 24th, when the Vice Chancellor of Liverpool University (Dr. H. S. W. Hetherington) a member of the Ullet Road Church, read the lessons. At Banbury, the Rev. Grace Mewhort was invited to speak at a combined service on September 7th, in the People's Park. At Maidstone the Rev. W. Waddington assisted the Vicar at the annual church parade of the Friendly Societies, reading the lesson at the open air service. At Stalybridge, the Rev. J. P. Rosling preached at the annual parade service of the Friendly Societies, the British Legion and Old Comrades Association, held in the Primitive Methodist Church.

Mr. Eric T. Putin, of the Pioneer Preachers has passed the intermediate examination for the London B.Sc. (Econ).

Mr. T. L. Jones, Student Minister at Nottage, Glamganshire, has obtained a first class in the examination for the Ministry held by the General Assembly.

National Unitarian & Free Christian Temperance Association

SECRETARY: REV. W. M. LONG.

The 57th Autumnal Conference of the United Kingdom Band of Hope Union was held at Croydon the last week in September, when over 200 delegates from all parts of the country attended, and our own group of Churches was represented by the Revs. Rowland Hill and Walter M. Long, Miss F. M. Snowsill and Mr. E. F. Cowlin.

A presentation on his retirement was made to the Rev. Rowland Hill, who has been editor of the Band of Hope Chronicle for over 33 years. He was warmly thanked for his services to the cause, and the presentation of books (including a set of books of the Bible in sections) was a small token of the high esteem in which he is held.

The outstanding address at the conference was that of Sir George Paish, who spoke on "The Economics of the Drink Problem." He said he was convinced that their great movement could do a great deal to help the country, and indeed the whole world, out of their present difficulties.

The fundamental necessity for a change in the world to-day was a change of heart. His hearers at that moment were teetotallers not merely because they felt it to be good for themselves but because they were convinced that it would be good also for their fellows. The only way to make our country prosperous again was by all standing together for the common good. People who got drunk were harming not only themselves but their nation. We must help our neighbours out of their difficulties to-day. It might be said that that was impossible internationally, and it was true that the nations to-day were animated by fear and their statesmen were full of fear. Strong rich nations were afraid to help poor nations out of their poverty for fear of the harm they might do them. Hopeless! A policy of destruction! They must stand for humanity before all things, even before what appeared to be the narrow interests of one's own country.

He had no doubt that the teetotal movement caused people to be thrifty, to be economical, to think of their wives and children instead of spending their money wastefully in the public houses. The man or woman who denied himself something, particularly of the gratification of strong drink, created capital for the benefit of mankind and was therefore doing very good work. That was one of the things needed to-day to get the world out of its difficulties.

Sir George spoke of the annual expenditure in this country of two hundred and eighty-eight to three hundred million pounds on alcohol. It was true, he said, that of this sum a hundred and forty millions went to the Government, which to that extent was a partner in the drink trade. Nevertheless, the fact remained that this great sum was paid yearly by the masses of the people, who could not afford it, and who in spending it did themselves and their nation intolerable wrong. If they could be induced to forgo the pleasure of drink, and understand what an extraordinary contribution they could make to their own well being and that of the nation, a great deal would be done to get us out of our difficulties.

The abolition of the drink trade would enable the trade of the world to be restored, would enable people to be efficient—as they must in the future be efficient if they were to hold their own—and indeed would enable our country to face the future without any feeling of anxiety, knowing it was not only able to lead the world in the way it should go, so that at last poverty would be driven out, not only from our country, but from all countries, so that those things to which our fathers looked forward could be realised—when crime should disappear and poverty cease to be.

In order to stimulate interest among our young people, the Association is offering prizes of books to the value of £1 1s. for the best essays of 1,000 words on any of the undermentioned titles. The competitors must state name, age and address, on a separate sheet of paper when sending in essay, and competitors will be divided into two classes:—

Class A.—Over 14 and under 18 years, 1st prize value 7/6, 2nd prize value 5/-.

Class B.—Under 14 years, 1st prize value 5/-, 2nd prize value 3/6.

All essays to be posted to reach the Rev. Walter M. Long, 5, Jesmond Avenue, Wembley, Middlesex, not later than December 2nd, 1930.

Essay Subjects:—

1.—The effect of alcohol on the human body.
2.—Why I would like (or would not like) to see Prohibition in England.
3.—Why Temperance teaching is necessary to-day.
4.—Why I attend (or do not attend) a Band of Hope.

NEXT MONTH—

A Christmas Story

"THE CAROL SINGERS."

By Denys Gray.

For the Children.

CONDUCTED BY UNCLE FISHER.

During the present month, notably on Armistice Day, our thoughts will be definitely turned to the ideal of World Peace. The following tender story of long ago may help and enhearten all who read it. It enshrines a prophecy that will certainly be fulfilled. But when? None of us can answer that question. If we make the fine spirit of Black Hawk our own, if we cherish and extend it, we shall hasten the day when Peace shall enfold the world in the mantle of light and love.

THE PEACE PIPE. A TRUE STORY OF THE FAR WEST.

Black Hawk stood still and looked about him. This clearing in the forest where the spring was was his favourite resort when he wanted to be alone to think. He drank his fill of the clear cool water and then sat down to think. Things were not as they were when he was a boy. Here in the heart of the forest nothing had changed—Nature never changes—but out in the plains things were changing rapidly. The white men were taking possession of the fertile country: ranches and farms were springing up in all directions. What was to be the end of it all? He and his people—what was to become of them? More and more they were taking refuge in the forests and the mountains, the parts that the white man did not want or was afraid to venture into. Were they going to be driven right out of the country which had belonged to their fathers from time immemorial? Why need it be so? Was that great land not big enough for both? But the white men were afraid of Black Hawk and his kind. There was something uncanny and even terrifying in the steady gaze of a red man's black eyes, and the silent scorn of his bearing towards enemies: and there was danger, very decided danger, in his unerring skill with his weapons and his equally unerring forestcraft, when these were used in self-defence or for the purpose of removing from his neighbourhood anything which aroused his suspicions. And the white men did arouse the suspicions of Black Hawk's people, that he knew. Black Hawk was sad at heart. Why could red and white not be friends? Why could they not live at peace together? Surely the world was big enough for all. And after all, though they might be different in some things, they were still men, alike in many things, and those the most important. Wasn't it possible, wasn't it even likely that the great power who had made them all had meant them to be at one?

A few weeks later Black Hawk drank from that spring again; but he was not alone this time. Beside him was a white man—a captive. A fire had been lighted by the spring, for it was night. The two were alone by the fire, but both knew that in the forest around were the bright eyes of Indian braves, keeping watch.

The two men talked until far into the night, and then silence fell. Their talk had been of big things, and the soul of the white man had gone out to meet the lonely greatness of his red brother. In silence they smoked, and the very stillness and awesomeness of the forest at night seemed to be drawing them yet closer and closer together. Black Hawk sat motionless gazing into the glowing heart of the fire. Suddenly he lifted his head and looked upward to where the smoke of the fire, rising up into the air straight as a pine sapling, disappeared in the darkness overhead. And as he watched, he saw the smoke of two pipes, first mingling into one wisp, join with the smoke from the fire, as the three, now become one, soared upward into the night sky, never to be separated more. Then Black Hawk spoke, "As my smoke and your smoke become one smoke, so shall your spirit and mine become one—and one with the spirit of this land."

And so the pact was made between the two men, the red skin and his captive. But alas! it was only between two men and not between two races, and before very long it was tragically broken. More terrible war than ever broke out, the red skins were driven almost entirely out of the land of their fathers, and Black Hawk himself was killed. But the white man never forgot, he never forgot the pipe of peace and the words of the red man who had been his friend.

It was a dream that Black Hawk dreamt — a dream that the nations of the world might live together in peace. It was not fulfilled in his day, but it was not a vain dream. Perhaps even now it is coming true, and men are learning to see what the great Red Indian saw, that the spirits of all men are one, even as the smoke from the two pipes became one, on a summer night, by a camp fire in the heart of the forest, long ago.

—A.M.B.

MEN'S LEAGUE.—The Northern Division held their opening meeting for the new season on October 4th at Unity Church, Sheffield. After the service and tea Mr. B. G. Bailey, of Derby, read a stimulating paper on "Unitarianism and Present-Day Religious Difficulties." In view of the broadening influences in the ostensibly orthodox churches he considered that if Unitarianism were to survive, let alone to flourish, we needed an alteration in our form of service. He should like to see the congregation taking a more active part in the service, and favoured the practice of discussion after the sermon. The next meeting of the Division will be held at Bradford, Manchester, on November 12th.

Recent Events.

ABERDEEN marked the third anniversary of the settlement of the Rev. J. Leslie Belton as minister by a special service on October 5th, when twenty-four new adult members were welcomed into the church fellowship.

AUSTRALIA.—Much appreciation has been expressed by correspondents of the service which was broadcast from the Church at Adelaide recently. The Rev. G. A. Hale is delivering a special course of sermon lectures on "Christian Psychology" to try and show how the Christian Faith may become a source of power peace and magnificent attainment. At the little bush Church at Shady Grove the congregation are re-decorating their building.

Melbourne, we are glad to hear, is successfully enlarging its scope, and is founding a daughter church at Warrnamboul. A Sunday School was started there in June at the house of Mr. and Mrs. Abernethy, the teachers being Mrs. Abernethy and Miss Rouenna Murgatroyd, formerly an Anglican Sunday School teacher. The Rev. William Bottomley has been holding a Study Class at Warrnamboul with the result that it was decided on June 16th to form a church there, to be affiliated to the parent church in Melbourne

BELFAST.—York Street Church celebrated the seventh anniversary of the ordination of the Rev. A. L. Agnew as its minister by a special service in the Ulster Hall, when 2,500 were present and many unable to gain admission. 500 visitors from country places were entertained to tea at York Street during the day. Mr. Agnew preached on "The Glory of Modernism."

CRUMLIN.—The Minister's (Rev. G. Price-Jones) first anniversary service held in September was successful, and inspiring Harvest Services have also been held, the sermons being preached at short notice by the Rev. A. L. Agnew, B.A., of Belfast, owing to the inability of the Rev. F. R. M. Bryars, a local Presbyterian Minister, to fulfil his engagement. Fifty friends from York Street came over for the Harvest Tea.

BOLTON DISTRICT held the Annual Sunday Schools Festival at Chowbent on September 27th, the singing competition being particularly keenly contested. Promising craft work was also shown.

IPSWICH.—St. Nicholas Chapel, a building 230 years old has just been renovated at the expense of Mr. Sydney Jones, J.P., of Liverpool, ex-High Sheriff of Lancashire, and in view of an anonymous donation of £200 towards a new organ, the organ from New Barnet Church has been installed in the chapel. This beautiful and interesting old chapel is now looking forward to a period of renewed prosperity under the leadership of the Rev. John Lewis, B.Sc., whose induction took place on September 12th. The Notcutt and Lee families have generously provided a house for the Minister.

LONDON—Some beautiful mural paintings have been unveiled at All Souls' Church, Golder's Green. They are the work of Miss Margaret Warren. Dr. W. H. Drummond, who dedicated the gift, spoke of the value of art in worship. At Highgate the preacher on September 28th was Monsieur Georges Grosjean, pastor of the Chappelle du Nord, Paris, who was visiting England in connection with the annual visitation of foreign ministers arranged by the World Alliance for Promoting International Friendship through the Churches. In fluent English he preached on the Promotion of Goodwill.

MANCHESTER.—Moss Side sends a very interesting syllabus of Sunday Afternoon addresses and other activities promoted by the Young Men's Society, special subjects being dealt with by a large number of speakers, and the dates fixed up to March, 1931.

MANSFIELD.—On September 14th the Old Meeting House was re-opened after interior re-decoration and the re-building of the organ with the installation of an electric blowing apparatus. The Rev. E. I. Fripp, B.A., who resigned the ministry here 25 years ago conducted the services.

NEWCHURCH arranged an "All-Present" Week-end on September 6th and 7th which coincided with the first anniversary of the ministry of the Rev. John Evans. At a special service on the Saturday the new stained glass window presented by the Hargreaves family was unveiled by Mr. T. A. Hargreaves, and the new Communion Chairs, the gift of Mr. James Trickett were presented by Mr. J. E. Ashworth. Special music was rendered at the Sunday Services under the direction of Mr .R. O. Holt. Rev. W. T. Bushrod, M.A., of Bury, conducted the Robert Raikes Third Jubilee Celebration, doing justice in his address to the foundation of a regular Sunday Class by the Rev. Theophilus Lindsey, the Unitarian Pioneer, 16 years before Raikes.

NORTHERN SUNDAY SCHOOL FEDERATION.—The Reunion of Teachers who attended the Penmaenmawr Summer School (1929) was held at Pendleton, Manchester, on October 11th. The Rev. John Ballantyne, M.A., preached an encouraging sermon at the devotional service, and after tea a pleasant social was held. It was announced that the 1931 Summer School would possibly be held at Beaumaris, Anglesey, in the former Bishop's Palace which will probably be available, providing an ideal place for a summer school. The date is provisionally fixed for June 20th to 27th, and a large attendance is hoped for.

STOCKPORT.—St. Petersgate Church has been re-opened after renovation in time for the second anniversary of the Rev. T. Joseph Jones, B.A. An organ recital was given by Mr. George Leigh, and the soloist was Miss Lily Ashton.

STOCKTON.—The Women's Meeting held its first devotional service on September 21st, Dr. Lillie Johnson preaching on "Some Women Hymn-Writers." All the hymns sung were by women writers.

TENTERDEN held a united service with Northiam and Hastings friends on September 14th, and this proved a most encouraging occasion which, it is hoped, will become an annual event. Mr. Walsh gave an inspiring sermon, and the attendance at the regular services is increasing. An active programme of winter work is on foot, and plans are in progress for the decoration and electric lighting of the premises, and for the installation of central heating in the School.

TODMORDEN celebrated the Third Jubilee of the Sunday School Movement by a special "Raikes Celebration" on the lines of Dr. Hayward's "School Celebrations." The church choir assisted in the musical items.

WOMEN'S LEAGUE.—An important step has been taken by the Central Committee by the decision to open a hostel in London for women and girls on somewhat similar lines to Lawrence House, the men's hostel in Essex Street. It is hoped that a definite announcement may be made shortly. This new venture will no doubt be welcomed by League Members both in this country and from Overseas, and will receive their support. Mrs. Bernard Allen has consented to act as Treasurer for the Hostel, and a small sub-committee is at present engaged in seeking for a suitable house.

The Fellowship Department has recently proved its usefulness in the case of a girl who went from England to Vancouver to a domestic post, and was stranded there within a week owing to the death of her employer. She was immediately befriended by the local Fellowship secretary, who made arrangements for her return home. A Leeds member has recently paid a most successful visit to her *Friendly Link* in America, and writes enthusiastically of the kindness and hospitality she received from her "link" and other Alliance Women. We have

been pleased to welcome recently Mrs. Blake, of Worcester, Mass., who is on her way to the Continent. She hopes to visit several groups of Liberal Christian Women in the course of the next six months, and to report to us on her way home next summer. We have also been glad to welcome two members of the Brahmo Samaj this Autumn. Mrs. Boshak on the staff of Lady Bose's school in Calcutta is taking a year's course at the Maria Grey Training College, and Mrs. Datta is doing research in Botany at the University of Manchester.

Several District Branches have held their Autumnal Meetings in October. Miss Hermann has addressed the Birmingham and North Midland meetings on South Africa, Mrs. Bernard Allen addressed the Leeds District League and Yorkshire Union at Hull on "Some points of the League in Foreign Countries," and the Manchester District League made the bold experiment of meeting in the Houldsworth Hall, when Mrs. Councillor E. D. Simon spoke on Education, and Mrs. Billinge, J.P., of Liverpool, spoke on the duty of Mothers to inform their children of all the facts of life which it was necessary for them to know, and not to allow them to suffer through ignorance. In the discussion that followed reference was made to "The Cradle Ship," and How You began" as useful books on the subject. E.R.L.

DIARY OF FUTURE EVENTS

Items are published in this column at a charge of 2/- per event, payable in advance for any number of insertions up to six. Secretaries of all church and school organisations are urged to send their dates to the EDITOR as early as possible.

SATURDAY, NOVEMBER 15th, 1930.—Longsight Free Christian Church, Manchester, Sale of Work.

SATURDAY, DECEMBER 6th, 1930.—Pendleton Unitarian Free Church, Sale of work.

WEDNESDAY, MARCH 18th — St. Nicholas Street Chapel, Lancaster, Sale of Work.

JESUS—
LORD OR LEADER.

by FRANK LENWOOD.

author of "Social Problems in the East"

7/6 net

Mr. Lenwood, making use of the unexampled power of the teaching of Christ to turn back upon itself in later centuries, appeals to Jesus, from Jesus. He concludes that Jesus, the greatest of the sons of men, like them was limited and fallible. He does not shrink from estimating the practical changes in organised religion which his view must involve, and yet remains assured that none of the essential power of Christianity will be lost.

Constable

General Assembly of Unitarian and Free Christian Churches.

What can we do FOR INDIA?

The General Assembly has recently responded to the urgent appeal of our fellow-Unitarians in the Khasi Hills, Assam, and of the Brahmo Samaj communities in India by sending out

REV. MAGNUS C. RATTER

on a special visit of friendly co-operation in religious work, and to strengthen the bond between the Unitarians and Free Christians of Britain and their fellow-worshippers of the same household of liberal religious faith in that great land.

Funds are urgently needed to finance this long-delayed response on our part, and to enable Mr. Ratter's visit to be sufficiently prolonged to achieve valuable results. At present we have received:—

	£	s.	d.
From 18 personal subscribers ...	324	10	6
,, 25 congregations, etc. ...	48	10	6
,, collection at Farewell Meeting ...	5	10	0
	£378	11	0

Will other congregations and individuals please help now without undue delay? Appeal forms and pamphlets concerning the Brahmo Samaj and the Khasi Hills for distribution among congregations can be had on application to the Secretary, Essex Hall, Essex Street, Strand, W.C.2.

Cheques, etc., should be made payable to "the General Assembly of U. and F.C. Churches."

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*

Manchester Crematorium—From Entrance Gates,

CREMATION'S APPEAL.

CREMATION APPEALS on its merits apart from the demerits of earth burial because one positive quality is worth many negative ones.

If a moment's thought is given to the matter one can hardly fail to realise that nothing more beautiful can fall to the lot of our bodies when the last breath has left them, than that they should be enveloped and consumed in the pure intense heat of the crematory chamber.

"They die and return into their dust," said the Psalmist. Why does man in his pride fight against this idea? With all efforts and expenditure he can only defer the operations of Nature's Law by what is, after all, a moment in eternity!

The end is the same, dust to dust, ashes to ashes, whether the body be buried or burned.

Is not cremation the more beautiful, more cleanly, and more reverent way to this end?

Cremation makes possible a return to the practice of inter-mural burial.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or from The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

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